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The Living CHURCH



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July 22, 1962

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Garden,
the Evidence
of God**

David Kelley



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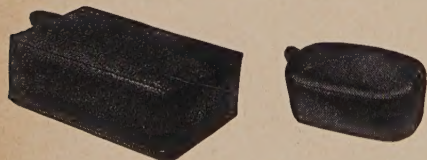
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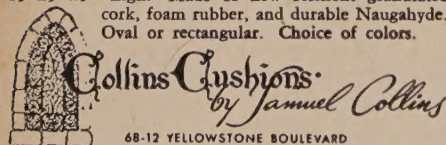
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LETTERS

LIVING CHURCH readers communicate with
each other using their own names, not
initials or pseudonyms. They are also
asked to give address and title or occupa-
tion and to limit their letters to 300 words.
Most letters are abridged by the editors.

The Hemlock Haven Matter

Reference is made to my comments [L.C.,
July 8th] regarding Southwestern Virginia
executive board resolution about the Hem-
lock Haven matter. What I am quoted as
saying is identical to that carried in *The
Roanoke Times*. However, *The Times* re-
porter inadvertently left out a word here
and there (the telephone connection was
poor) which I think slightly misconstrued
the full meaning of the statement. My com-
plete statement is as follows:

"Concerning the executive board's resolu-
tion and my participation within the unani-
mity of same, I unequivocally state that my
basic conviction about integrated resident
youth conferences has not been altered; nor
do I think those generally associated with
me in this conviction have changed their
belief. But, under the circumstances, to re-
sist further would of necessity occasion a
punitive attitude toward the budget(s) in this
diocese. I, for one, cannot have it on my
conscience to consistently endeavor to thwart
the over-all financial means of the Church to
effect what I consider right in only one
phase of the Church's life. Indeed, the
Church is bigger than I am."

FRANCIS T. WEST

Martinsville, Va.

Thousand Grahams; One Book

As an active layman, I heartily agree with
the Rev. Gibson Winter's opinion [L.C., June
3d], that Dr. Graham's brand of evangelism
is a "throwback" to the "Have Gun, Will
Travel" Christianity of frontier days — yes,
back when Baptists rode mules and wagon-
trains, others followed in stagecoaches, with
Episcopalians bringing up the rear in Pull-
mans.

With a thousand Grahams and the Book
of Common Prayer, our Episcopal Church
would soon be the predominant Church
throughout the world! JACK W. TAYLOR
Brooklyn, N. Y.

Moorings

I certainly agree with Rev. Harold Frank
Knowles [L.C., June 17th] in opposing ultra-
modernistic buildings intended for worship.
There is the same reason for keeping to the
Gothic principle that there is for keeping to
the language of the Book of Common Prayer
— our moorings to the sacred past.

A. R. PATTON

Ft. Collins, Colo.

God and Our Heritage

I know that there must have been serious
consideration behind the editorial, "One
Creation, Under God" [L.C., July 8th], but
when all the secular newspapers stand up
for God, and show only contempt for Jus-
tice Black's decision [against the use of an
official prayer in the New York schools],

why must THE LIVING CHURCH take the
position of agreement with Justice Black?

I was raised in New York City, and at-
tended the public schools, and I know the
seriousness of the Supreme Court decision.
New York City was ungodly enough before
the decision. Little by little, God is being
taken away from all of us, and I rather im-
agine that anyone who speaks out for God
will, in some not-too-distant future, be per-
secuted in one way or another, even as the
early Christians were persecuted.

It is no longer a matter of "Religion was
not at issue. . . ." It has become a matter
of "Will God survive in our American
heritage?" Or will we become a nation of
heathens, as so often has been the case of
other great nations when they no longer had
a visible need for God?

WILLIAM GRIFFITT

LIVING CHURCH Correspondent
New York, N. Y.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Arme-
d Forces, world peace, seminaries, Church school,
and the conversion of America are included in the
American Church Union Cycle of Prayer. Listed
below are parishes, missions, individuals, etc., who
elect to take part in the Cycle by offering up the
Holy Eucharist on the day assigned.

July

22. All Saints' Church of the Valley, Opportunity,
Wash.; St. John's, Monticello, N. Y.
23. Rev. S. Atmore Caine, Plymouth Meeting, Pa.
24. — — —
25. St. Monica's Home, Roxbury, Mass.
26. St. Anne's, Calais, Maine; St. Anne's, Bronx,
N. Y.; Grace Church, Cobleskill, N. Y.
27. Blessed Sacrament Mission, Green Bay, Wis.;
Trinity Church, Fostoria, Ohio.
28. All Saints', Fort Worth, Texas.



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and the Thought of the Episcopal Church.

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THINGS TO COME

July

- 2. Fifth Sunday after Trinity
- 5. St. James
- 9. Sixth Sunday after Trinity

August

- 5. Seventh Sunday after Trinity
- 6. Transfiguration
- 2. Eighth Sunday after Trinity
- 9. Ninth Sunday after Trinity
- 4. St. Bartholomew
- 6. Tenth Sunday after Trinity

September

- 2. Eleventh Sunday after Trinity
- 9. Twelfth Sunday after Trinity
- 6. Thirteenth Sunday after Trinity
- 9. Ember Day
- 1. St. Matthew (Ember Day)

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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July 22, 1962

TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

The Life Force

The life force shows itself in young children in many basic human urges: to know, to create, to win approval, and to possess something. (The mating urge, which comes from the drive to survive by the reproduction of one's kind, comes into play with adolescence, and is a force for the remainder of life.) If we add the desire to serve, we have the full cycle of human motivation.

The Christian religion knows the life force, and calls for its best use. The vital peace of the Christian life is not stagnation, but the teeming focus of many creative forces. These motives operate daily in the lives of all living persons. Why do people do the things they do? Because something within them moves. Because they want to. It would be wonderful if we, as teachers, could say to our class, "What would you like to do today?" and then let them do it, making it an educational activity. The difficulty is that these raw desires though present are unformed, undirected. To bring them to light, to provide worthy forms for their expression, is our teaching task.

How? Why?

Curiosity makes us look about, ask questions, experiment, investigate. That is why children like to handle everything, ask naïve questions. If people find pleasure and success in their early explorations, they may have a long life of continual learning. When they are frustrated, turned back from their experimenting too roughly, they may cease trying.

We, as teachers, may spoil this vital urge to explore when we take upon ourselves the job of giving to our pupils, in boiled-down generalities, the results of the experimenting of others. In short, if we habitually inform our class in a "talk" or lecture, we miss this teaching opportunity.

True, it is much easier to tell them. It is far more complicated to devise ways of stimulating curiosity, of starting the search. Indeed, this very urge does not really seek a single answer; it is at heart the desire to *live through the moment* of finding out for one's self. Our teaching clue is here: So far as possible, let your pupils find out for themselves. You may propose the problem, stimulate the interest, organize the steps, often provide a clue. But they must go the whole way. Stir the desire, build up the dawning interest, but don't spoil everything by telling them.

"But how shall we ever get them to

know all the wonderful things about the Faith — if we don't tell them?"

The answer is, "If you do tell them all these things, they will not remember them very long, nor make them their own. The truths will not have entered into their living and thinking."

So, teachers, don't spill all that you know. Your mass of knowledge is your own. It is not readily transferable. Hold back something. Say, "I wonder if any of you know how boys and girls lived in Jesus' day? Where could we find out?"

Starting the Search

Today the new approach to religious education makes use of this discovery by proposing simple search questions. This is the way of giving an assignment, to be reported. Some texts make a point of proposing "this week's search question." The method of well edited workbooks (provided it does not merely require the filling of blanks, which is a kind of guessing game) is useful, when a specific fact is called for, and a way of finding out is suggested. But if this falls into the same, dreary pattern it becomes only a chore. The urge is not satisfied.

Your lesson may begin with, "We'll start by hearing John's report on what people used to think about the earth and the sun." In preparing every lesson, jot down on small slips some items like this to be given out in class. After a while pupils will ask for them, and you will see more and more possibilities. But such individual assignments should be thought out in advance, and written out, all ready to "sell." Often, a problem may be given to the whole class. The unit has been on Baptism, for example, and every child is asked to bring back next Sunday the names of his godparents. This might be written on a slip for each child to take home. (This will lead to searches in the parish register, and to contact and discoveries you had not dreamed of.)

Don't make the search too difficult. Give some clue where the answer may be found (e.g., a person, a book, a Bible passage). Be sure that the pupils understand and care about the topic. Your job is to get them into motion, to inspire them into wanting to find out. When you have started them on the search, your part in this phase of teaching is over. Now you must encourage the completion of the work, and promote a group discussion and summary of its meaning.

(The urges to create, to win recognition, to possess, and to serve will be treated in coming Talks.)

The Bishop Is a Hard Man

(fiction)

by Bill Andrews

July 17, 1962. The third meeting of the Downtown Vocation Roundtable met in a panelled private dining room of the University Club this noon. Gerald Johnson was our host—Gerald of the Johnson, Johnson, Van Brightingen, and Johnson corporate law firm. There was Samuel Hay of the First National Bank, looking and acting like Winston Churchill. Bert Lesser and I represented the middle classes. Helen McIntyre from the phone company personnel department was the only woman present. Joe Cagliano was being assertively proletarian in his reaction to his surroundings, as befitted the business agent of Local 756. The only genuine proletarian present, Hank Smith of St. Alban's on the Near East Side, was doing his level best to look middle class and unawed.

At the head of the table sat Bishop Loomis, his lean, hawk's face intent, but with an expression indicating that he was



unimpressed by our talk—almost but not quite to the point of contempt for us.

The subject that took most of our time was the establishment of a downtown altar for the Episcopal Church. Bert Lesser was expounding his pet project of leasing the old Black Theater, redecorating it as a church, and establishing our altar there. To this Hay objected that the project was too costly, and Joe said flatly that the setting was too plush. Hank Smith, at intervals, interjected his view that St. Alban's was near enough to downtown to serve. Johnson thought we ought to research the possibility of acquiring or building an office building to serve as diocesan headquarters with the ground floor containing a chapel, and surplus space rented commercially. I wavered between the various alternatives.

Bishop Loomis at last brought the discussion to a halt by saying, "I hear a lot about the building, but nothing about the ministry to downtown. I want staff enough to provide a daily Eucharist, daily offices, noonday services, and regular calling through the downtown area. I want counselling services and leadership

Continued on page 13

A New Concern

THE STORY OF THE CHURCH'S SONG. By Millar Patrick. Revised for American use by James Rawlings Sydnor. John Knox Press. Pp. 208. \$3.75.

Scotland's distinguished hymnologist wrote this excellent survey of the history of Christian hymnody in 1927, with illustrations drawn from the revised *Church Hymnary* of the Church of Scotland. Prof. Sydnor, of the Presbyterian School of Christian Education in Richmond, has brought its scholarship up to date through footnotes, has used the American Presbyterian *Hymnbook* of 1955, our own *Hymnal* 1940, and the National Council of Churches paperback, *Christian Hymns*, as sources of his illustrative material, and has added a final chapter and fresh bibliography with indexes.

The result is an excellent new work on the history of hymns. It is written in a direct, lucid style which will make it a popular addition to parish libraries, a good "first" book on hymnody for the uninitiated.

Dr. Sydnor's own contributions to the work add much for both the American and the contemporary reader. Like other modern writers he stresses the eclectic nature of modern hymnals, but he also notes a trend toward search by each denomination for its unique heritage in hymnody. His statistics are interesting: The six leading contemporary American hymnals have a total of 1,322 separate hymns, but of these 723 hymns appear in only one book; 72 hymns appear in all six collections; their quality is much higher than could have been the case a generation ago. There is a new concern about the artistry of the Church's song, an even greater emphasis on worship on the part of the congregation.

LEONARD ELLINWOOD

Books Received

THE CHURCH AND THE OLDER PERSON. By Robert M. Gray and David O. Moberg. Foreword by Ernest W. Burgess. Eerdmans. Pp. 162. \$3.50.

NEW MEN FOR NEW TIMES. A Christian Philosophy of Education. By Beatrice Avalos. Sheed and Ward. Pp. 182. \$3.75.

PHILOSOPHY AND RELIGION IN COLONIAL AMERICA. By Claude M. Newlin. Philosophical Library. Pp. ix, 212. \$4.75.

GRACE AND REASON. A Study in the Theology of Luther. By B. A. Gerrish. New York: Oxford University Press. Pp. ix, 188. \$6.75.

THE YOUNG CITIZENS. The Story of the Encampment for Citizenship. By Algernon D. Black. Frederick Unger Publishing Co. Pp. xiv, 416. \$6.

THE REVELATIONS OF DIVINE LOVE OF JULIAN OF NORWICH. Translated by James Walsh. Harpers. Pp. xix, 210. \$4.50.

ON ASIA'S RIM. By Andrew T. Roy. Friendship Press. Pp. vii, 165. \$2.95.

CRUSADE FOR PEACE. Eisenhower's Presidential Legacy with THE PROGRAM FOR ACTION. By Robert Rosamond. Lexington Publishing Co. Pp. ix, 243. \$5.

IN SEARCH OF THE SELF. The Individual and the Thought of Kierkegaard. By Libuse Luk Miller. Muhlenberg Press. Pp. xvii, 317. \$4.95.

THORN IN THE FOOT. S.P.G. Review of the Year's Work 1961-1962. By Dewi Morgan. The Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton St., London, S.W.1, England. Pp. 76. 1/6.

PAUL AND HIS PREDECESSORS. By Archibald M. Hunter. Westminster. Pp. 154. \$3.

SIN. By Marc Oraison, Henri Niel, François Coedreau, J. de Baciocchi, Gustav Siewerth. Translated by Bernard Murchland and Raymond Meyer. Introduction by Bernard Murchland. Macmillan. Pp. xiv, 177. \$4.50.

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The Living Church

Fifth Sunday after Trinity
July 22, 1962

For 83 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

ENGLAND

Busy Week

by the Rev. DEWI MORGAN

The summer, 1962, session of the Church Assembly, held recently in England, will be remembered as a week of hectic house cleaning — different members of the Family having different ideas about what to throw away and what to keep — with statements by Archbishop Ramsey of Canterbury predominating.

He announced that, as President of Lambeth Conference, he had received an invitation from Augustin Cardinal Bea, in the name of Pope John XXIII, to nominate three delegate observers to the Vatican Council of the Roman Catholic Church scheduled to start next October. Dr. Ramsey indicated that, in a Family as diverse as the Anglican Communion, choice had not been easy.

The three he chose [L.C., July 15th] were Bishop Moorman of Ripon, England; the Rev. Dr. Frederick Grant, former dean of Bexley Hall Divinity School and Seabury-Western Theological Seminary, in the United States; and the Ven. Charles de Soysa, archdeacon of Colombo, Ceylon. Dr. Moorman is a noted scholar and historian who, like Dr. Grant, has been head of a seminary. Archdeacon de Soysa received a degree at Oxford University, and had parish experience in England before returning to his native Ceylon in 1936.

Similar Invitations

Dr. Ramsey, who said he understood that similar invitations had been received by the Lutheran, Reformed, and Old Catholic Churches, and by Orthodox and other Eastern Churches, said: "The Vatican Council will not be concerned with negotiations for reunion. Arrangements are being made for the observers from the non-Roman Catholic Churches to be present for the public solemn sessions of the Council, and also at its closed General Assemblies. In addition, the Vatican Secretariat for Promoting Christian Unity is to hold special sessions for observers so that the deliberations of the Council can be fully discussed. This will enable the observers to follow closely the working of the Council and be accurately informed on all matters of interest."

"It is fitting," Dr. Ramsey continued,

"that we of the Anglican Communion should accept this invitation from our fellow Christians in the Roman Catholic Church. The deep doctrinal differences between the Church of Rome and our own Church do not alter the call that comes to all Christians to pray for the forthcoming Vatican Council, that it may be God's blessing to serve the Cause of Christendom in truth and righteousness."

Visit to Moscow

In addition to Dr. Ramsey's statement about the Vatican Council there came an announcement that, on July 30th, he plans to go to Moscow for a four-day visit at the invitation of the Patriarch of the Russian Orthodox Church. This will be the first visit of an Archbishop of Canterbury to Moscow, although Dr. Ramsey, then Archbishop of York, did go there in 1956. The visit to the Russian Church, largest of all the Orthodox Churches, will come as a sequel to the Archbishop's recent visit to Constantinople [L.C., May 27th], and will also further cement the friendships he established with the Russian Orthodox, as well as others, during the World Council of Churches Assembly last year in India. Purpose of Dr. Ramsey's Moscow visit is to strengthen ties with the Holy Orthodox Church and to encourage the reopening of joint doctrinal discussions between Anglican and Orthodox Churches.

In another part of his statement about relationships with other Churches, Dr. Ramsey announced that about 50 Anglicans, from the Church of England and the Episcopal Church in Scotland, together with about 50 Presbyterians, from the Presbyterian Church of England and the Church of Scotland, were soon to hold a four-day meeting at St. Bede's College, Durham. They were to meet, said Dr. Ramsey, "to discuss problems of unity in the context of the inner life and of the Church's mission to the world. The purpose of this conference is not to produce any definite scheme of reunion. Its aim is to allow a larger representative group from both traditions to try to understand each other's point of view more clearly."

The Church Assembly faced a busy week with an agenda that called for an extra day's session and an additional half hour at the end of each normal working

Continued on page 12

CHRISTIAN SOCIAL RELATIONS

The Other Side

To counteract Swiss theologian Karl Barth's widely publicized shock at prison conditions he saw this spring in an unnamed old institution in Chicago [L.C., May 20th], an Episcopal chaplain took him recently to the New York City penal institution on Rikers Island.

As reported in the June 28th issue of the *Witness*, Dr. Barth made a four-hour tour of the municipal correctional institution on the island.

The Rev. E. Frederick G. Proells arranged the visit to Rikers Island, where he is a chaplain of the Episcopal City Mission staff. Mrs. Anna M. Kross, New York City Commissioner of Correction, accompanied Dr. Barth and his small party on the tour. They inspected both the old and new parts of the prison, although the latter is not yet quite ready for use.

In the older portions, Dr. Barth was impressed by the sun and light available to prisoners, by the church orchestra of jazz musicians, and the 30-man prison orchestra.

In the new part, he expressed amazement at a large gymnasium for inmates' use, at the privacy and colors, and at the barless jalousie windows of individual cells. He saw a school maintained in the adolescent unit for boys working toward high school certificates, and inspected occupational shops and cottages of a community group arranged for rehabilitation of adolescents.

Parenthood Dialogue

When the Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, accepted an invitation to represent the Planned Parenthood Federation of America at the 28th National [Roman] Catholic Family Life conference in St. Louis recently, he found himself in a small minority. Only three other non-Roman Catholics appeared to be present: Virginia Kelley of New York, who also represented Planned Parenthood, a representative of the Detroit Council of Churches, and a representative of the National Council of Churches.

Mr. Kenney told a representative of THE LIVING CHURCH that his invitation

came from the Rev. John C. Knott, director of the Family Life Bureau of the National Catholic Welfare Conference. Mr. Kenney has long been active in the federation and is a past president of the St. Louis branch. His invitation was approved by the Most Rev. Joseph Cardinal Ritter, (Roman Catholic) Archbishop of St. Louis, who welcomed him personally on the opening day and introduced him to the plenary session at which Fr. Knott, in a major address, encouraged objective research about family life.

The conference was held under the patronage of Cardinal Ritter and had the theme, "Love, the Bond of Perfection." Fr. Knott said research should "point up not only what is known, but more importantly, those areas of great ignorance in which much more intensive and basic research is necessary."

Mr. Kenney reported his welcome to be an enthusiastic one, and he and the Rev. Msgr. George Kelly appeared together on a televised interview. In this interview they discussed family planning as seen by Roman Catholics and by planned parenthood advocates. Mr. Kenney also was admitted to one session of the conference open only to diocesan directors of family life. He was assigned to one seminar group, that on "Marital Chastity." Here, he said, he found great concern about chastity both within and without the home.

COLLEGES

Posthumous D.D.

The degree of Doctor of Divinity was conferred posthumously upon the late Canon Bernard Iddings Bell, priest, former president of Bard College (then known as St. Stephen's College), at Bard's commencement on June 23d. Mrs. Bell accepted the degree on behalf of her late husband.

Bishop MacLean, Suffragan of Long Island; the Rev. Martin Luther King, Jr., a leader in the move for racial integration; Richard H. Rovere, Washington correspondent of the *New Yorker* magazine; and Charles Percy Snow, author, also received honorary degrees.

In his citation, the Rev. Reamer Kline, president of Bard College, said of Canon Bell:

"Bernard Iddings Bell, major social prophet, eloquent preacher, honored friend of men of religion and learning on two continents, by his own stature and achievements . . . imparted to this college an honor and distinction which still adorn it. . . . We recognize today that in 1928, when American colleges were still largely looking toward the past, and the rest of society was eagerly enjoying the present, Bernard Iddings Bell from this campus called for the treatment of college students 'as responsible persons instead of as boys and girls;' [and] for the adaptation of curriculum to students so as 'to lead students to face knowledge in more comprehensive ways' . . ."



Mrs. B. I. Bell accepts degree from the Rev. Reamer Kline on behalf of her late husband.

SUPREME COURT

Comments and Opinions

by RAY C. WENTWORTH

The "furor" over the recent Supreme Court decision regarding prayer in the public schools, remarked by THE LIVING CHURCH [July 8th], has continued over the country. Editorial comments by secular and religious publications, "letters to the editor," and sermons from many pulpits all have testified to the importance Americans attach to the decision, which bars the use of a governmentally-composed prayer in classrooms of the state of New York.

In general, Roman Catholic publications have denounced the decision with near unanimity; Jewish sources have hailed it; and Protestant, Anglican, and Orthodox spokesmen have followed varied trails.

THE LIVING CHURCH, of course, supported the decision, as did the *Witness* ("Even the simple prayer authorized . . . by the board of regents . . . is the old camel getting his snout under the tent. . . . The impact of this decision will make more parents realize that they have an obligation to bring religion into the home and churches to strengthen their educational programs.") Both are unofficial Episcopal publications.

America, a Roman Catholic weekly put out by Jesuits, took a view similar to that of most Roman Catholic leaders and publications when it said, "It is, quite literally, a stupid decision, a doctrinaire decision, an unrealistic decision, a decision that spits in the face of our history, our tradition, and our heritage as a religious people." *Commonweal*, however, a magazine edited by Roman Catholic laymen, said that, "in the very narrow terms of the decision itself, the ma-

jority holding of the court was neither radical nor strained," although it went on to say, "The decision nakedly shows that the court did not know how to recognize the rights of both [the majority and the minority] at the same time; and the violent reaction to the decision shows that neither the majority nor the minority has much regard for the rights of the other."

An editorial in the *Monitor*, published by the (Roman Catholic) Archdiocese of San Francisco, ended with the prayer, "Now I lay me down to sleep. I pray the state my soul to keep. If I should die before I wake, I hope the court made no mistake. Amen." But across the continent, the *Church World*, weekly paper of the Roman Catholic diocese of Portland (Maine), said that "our American public institutions are completely secularistic, and so they must remain in a pluralistic society."

Among Episcopalians, Bishop Creighton of Washington and Bishop Pike of California both expressed regret at the decision. "I should greatly prefer to see our people, individually or in groups, in school or anywhere else, left free to pray or not to pray as they choose," said Bishop Creighton.

The Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, D. C., said in a sermon: "When one reads and listens to the great chorus of protest, one cannot help but wonder why many of those who have condemned the decision didn't read it in detail before speaking. . . . I agree with this decision on the basis of the narrow construction. . . ." In a sermon supporting the decision, the Rev. Edward O. Miller, rector of St. George's Church, New York City, quoted the book of Acts (17: 24-25): "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life and breath, and all things."

(Along somewhat the same line as that taken by Dr. Miller, Label A. Katz, president of the Jewish fraternal order B'nai B'rith, is reported to have said, "I am not persuaded that the religious foundations of American life are so weak or diluted or meaningless that they need the bolstering of the government or the public schools to survive.")

The Very Rev. Ned Cole, Jr., dean of the St. Louis cathedral, wrote: "One newspaper's editorial against the decision was entitled, 'God Got but One Vote.' I would hesitate to speak for God on this decision. Perhaps the editorial writer speaks more frequently from this level than I do. . . . I look to the government for some guidance — it is guiding too much as it is — but not for religious guidance."

The Rev. Samir J. Habiby, vicar of

t. Margaret's Church, South Gate, Calif., on the other hand, called the decision a violation of a sacred right to religious freedom and . . . therefore a violation of liberty." He said that minority opinion must always be respected, but "to have a small minority of opinion dictate to the overwhelming majority of American people is no longer liberty but anarchy." The Rev. Canon Bernard C. Newman, vicar of Trinity Church, New York City, took the tack that "to deny that any prayer can be said is to deny the existence of God the Creator. If God exists He must be recognized in some way, and that way is prayer."

Bishop Hallock of Milwaukee said, in an interview with the *Milwaukee Journal*, "I think we're going off the deep end in this business of separation of Church and state. It may not be possible to say that this is a Christian nation, but it certainly is a Nation that ought to be religious."

At the request of Bishop Armstrong, Coadjutor of Pennsylvania, three members of the diocese's department of Christian social relations have been asked to prepare findings which would guide Churchpeople in their reactions to the Supreme Court's decision. Said Bishop Armstrong: "The intense feelings the opinion has aroused — lending themselves to exploitation by those who would attack our system of checks and balances for ulterior motives — should not finally determine the issue."

OREGON

Conference Opener

Guest leader for the clergy conference which opened the summer camp program of the diocese of Oregon on July 8th at Gearhart, Ore., was the Rev. William S. Lea, former dean of the cathedral in Denver, and now rector of Christ Church, Winnetka, Ill.

He presented daily morning lectures and lead discussions on the theme, "The Church in the Sixties." The camp program for clergy of the diocese and their families included presentation and discussion of departmental programs of the diocese.

Dr. Lea is an associate editor of *THE LIVING CHURCH* and on the advisory board of the *Episcopalian*, the official Church monthly.

SPAIN

"Some Errors"

The new Spanish ambassador to the United States, Don Antonio Garrigues, has said that his country now realizes that it has "committed some errors" toward Protestants.

After a recent speech to the National Press Club in Washington, D. C., he was

asked if he believed in religious freedom in Spain.

"I believe in religious liberty," he replied. "I will tell you very frankly that I am a [Roman] Catholic, but we believe in liberty for Protestants as well. I recognize that we in Spain have committed some errors toward others," he said. "We are correcting this and we are on our way toward finishing entirely with it. We are ready to give Protestants the status they deserve in Spain." [EPS]

LONG ISLAND

The Fourth Floor

"If there is any purposeful segregation at St. John's Hospital, of any kind, on the part of anyone, director, doctor, board [member], nurse, or any on the staff, the bishop will take immediate steps to stop and prevent this condition, and use his office to see that this is corrected."

About 75 members of the Episcopal Society for Cultural and Racial Unity, on hearing that Bishop DeWolfe of Long Island had made the foregoing statement, decided to go home, after offering suitable prayers in the chapel of St. John's Hospital, Brooklyn, N. Y. They had been gathered at the hospital on July 11th, ready to demonstrate against what they believed to be a policy of racial discrimination on the hospital's fourth floor, and in the assignment of patients to semi-private rooms.

ESCRU members were not the only people protesting the presumed policy. Earlier, the pastor of a nearby Baptist church, together with members of his congregation, had picketed the hospital. And the Urban League of Greater New York [City] and the executive director of the [New York] City Commission on Human Rights had expressed their criticisms.

The episode started last fall, when some complaints of discrimination in the hospital were made, and Bishop DeWolfe appointed a committee to investigate the charges. That committee, last March, made a report to the bishop in which it said (in part) that "Negro patients are not assigned to the fourth floor in any appreciable numbers and the Negro physicians have difficulty obtaining a room on this floor," that "if the admissions policy, as given, was followed for all patients, a higher percentage of Negro patients on the fourth floor would be shown," and that "in private and semi-private rooms in other areas of the hospital, Negro patients for the most part are not mixed with others, but that an obvious attempt has been and is still being made to maintain this practice."

Bishop DeWolfe expressed gratitude to the committee for the report, but said, in a statement to the board of managers of the hospital, that he did not believe "the charge of segregation is fairly ap-

plied. To recognize racial differences," he said, "is not to deny the equality of all men under God nor is it to impute or imply superiority or inferiority in any direction. . . . Many of the patients referred to us, for one reason or another, would enjoy greater peace of mind if placed in semi-private rooms with members of their own race." The bishop's statement was dated June 21st.

A wire sent by *THE LIVING CHURCH* to the diocese of Long Island ("Is there or is there not a hospital policy restricting assignment of Negroes to fourth floor rooms?") brought the reply: "According to Paul J. Connor, Jr., director of Church [Charity] Foundation, admitting policy of St. John's Episcopal Hospital, Brooklyn, is the same as all other hospitals."

WORLD RELIEF

More for Algeria

An increase of American Church aid to Algeria has been announced by the Rev. Canon Almon R. Pepper, chairman of the executive committee of Church World Service, a Department of the National Council of Churches. Canon Pepper also is director of the Episcopal Church's Department of Christian Social Relations.

Contribution sent by CWS through the World Council of Churches will be increased to \$100,000, an increase of \$50,000 over gifts previously promised to meet immediate needs. In addition, 2,400,000 pounds of flour, 2,000,000 pounds of vegetable oil, and 324,000 pounds of milk, all U.S. surplus food supplies already in Greece and Yugoslavia, are being diverted from regular programs and sent to Algeria by chartered vessels.

ROMAN CATHOLICS

Warning

An official Vatican warning against the works of the late Fr. Pierre Teilhard de Chardin, S.J., was issued with the recent publication in *Osservatore Romano*, Vatican City newspaper, of a notice from the Supreme Sacred Congregation of the Holy Office of the Roman Catholic Church.

[Fr. Teilhard de Chardin is regarded by some non-Roman theologians as an important figure in contemporary Christian thought.]

The warning, or *monitum*, urged all bishops, religious superiors, and heads of seminaries and universities to protect the minds of the faithful, particularly the young, against the writings of this author and his followers.

Fr. Teilhard de Chardin, a French Jesuit and paleontologist known for his efforts to interpret Christian revelation in terms of evolution, died in New York City in 1955. [RNS]

As Others See Us



There was shock
and admiration
on both sides
when a country
priest from
England
took charge
of a small-town
mission in the U.S.

by Max Field

Max Field (the name is a pseudonym) originally wrote this article for the Church Times (London), from which it is reprinted by permission. The author is a Church of England priest.

When an English country rector lands himself on the unsuspecting Americans, things are bound to happen.

An American bishop invited me to take charge, *pro tem*, of a small mission. (A mission is a church which can't afford to pay its own priest.) This particular mission has been in this position for 40 years or so. The idea was that I, being an Englishman, might succeed in making the place self-supporting where other shepherds had failed.

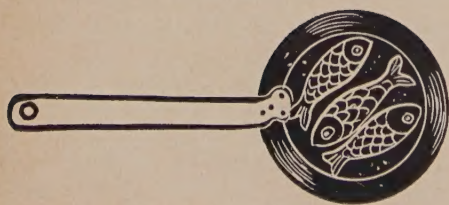
The little town had about 3,000 inhabitants, with Episcopalians in the minority; it looked a hopeless task. There was a total of 90 members, most of them middle-class prosperous. They had a slight but only partially instructed Catholic tradition — no using the church on any day other than Sunday.

With memories of the sheer indifference of my recently vacated English country parish, I was on my mettle. I started the daily offices of Mattins and Evensong, and a daily Eucharist. This seemed to light a spark within a few weeks. The monthly meetings of the

church committee became lively: "What is the vicar trying to do? What is going on? We never heard of anything like this in our little church."

Life began to stir in the bones, and I was able to see American Church life in its reality. The drive that Americans put into things came almost as a shock. First it was the men who wanted the little church painted. Now that the church was used daily they seemed to feel that its neglected appearance was a reflection on them. The church had always been locked before, between services and meetings. The church hall was the basement of the church.

The men also organized "fish fries" — an American phenomenon which would be called in England a fish supper, I imagine. The hard work those men put into those efforts was a revelation to an English country rector. The ladies held jumble [rummage] sales and cake sales



However, I was only occasionally that I got anyone to make the responses at Evensong. Getting servers for the daily Eucharist meant telephoning someone the evening before.

The men committee members (females are not allowed) almost fainted when I refused their offer of a motorcar. I pointed out that one of my primary responsibilities was to get the church self-supporting. They could not afford a motorcar, and personally I would just as soon walk. For out-of-town calls I would call upon them individually. "A minister without a car has never been heard of," one protested. "Let's make history then for the present," I said, and I stuck to it.

In a wide 20 years' ministry I have never before or since met devotion and enthusiasm such as those church members showed. But I was a little startled, on the day after St. Mary Magdalene's Day, to be rung up by the senior warden from his office and asked who was the wife of Jesus Christ. Was it Mary Magdalene? He had been converted to the Church only a few years before and was over 70, but the incident showed me that I was not so good a preacher as I had been led to believe, and that there was a sad need for Catholic teaching in the rural parts of America, at least.

This was brought out even more forcibly by another incident. I was about to begin a wedding in the little church. The handsome young couple was standing in front of me. The church was packed with strangers, and I suddenly got the idea of giving a little talk on the subject of Christian marriage before the service, and on divorce in particular — so painful a problem in the USA.

"The Church teaches there is no such thing as divorce," I explained. "She does not say that divorce is a bad thing, an unnecessary thing, or even an inadvisable thing, but that there simply isn't any such thing. Divorce to the Church is impossible." And I urged the young couple to bear this in mind if they wanted to start off their marriage on the right foot.

A few days later my study telephone rang, and the voice of an elderly lady said:

"Young man (flattery!), I have some advice to give you if you wish to stay in America. You must not say the kind of thing you did at my niece's wedding the other day. You hurt a lot of people's feelings.

"You can't say that sort of thing over here. Of course, you would not know that the bride's mother was divorced, but you must be more careful. I am not a member of your Church, and would not think of becoming so after your speech the other day. You just *can't* say that sort of thing in America."

I explained again the Church's teaching on the indissolubility of marriage, carefully pointing out that I was not giving my own private point of view but the

teaching of the universal Church. But she interrupted me:

"You just can't hurt people's feelings by saying things like that, whatever the Church teaches. It is all very narrow-minded and unkind. You just mustn't say things like that."

"But madam," I retorted, "supposing the Holy Spirit inspires me to say things like that?"

"Then the Holy Spirit mustn't be allowed to," barked out the old lady and hung up the receiver, leaving me speech-



less. But I began to understand Americans a little more.

Here is another improbable but true story of America. George, a very rich certified accountant in his 40s, a keen Churchman, and a warden at his Episcopal church in the rich suburbs of a large southwestern city, became very friendly with me, a "guinea-pig priest" at the time. George was a family man with an adorable small child whom he worshiped. His wife was nice, attractive, and almost as keen as George on her Church, though she had been divorced before marrying George. They had come to some "arrangement" with the bishop.

George was a really nice, friendly, warmhearted, generous fellow whom everyone liked. He hailed from New England, but had settled for some years in the south, where he had prospered like so many of his kind.

After a few weeks' "friendship" and much entertaining of me and my wife and son, George one day expressed the desire to "hear me preach," as he put it.

"Well, if you care to get out one of your Cadillacs you can drive me to the Church of So-and-So next Sunday morning. I am preaching there at 9," I said. The church is a big, modernistic church, more like a cinema than a church.

"That's a deal," George replied. "I will pick you up at 8:30."

"That will be useful, as it is will save me a taxi fare," I joked, a little in earnest. Taxis are expensive in America.

George picked me up and we drove to the church, which we entered by the west door. To my surprise, George took one look round the enormous, shaded-lighted, windowless, air-conditioned building, rich and luxurious, and then nervously turned to me and said embarrassedly, "I must be going, Max, I have just remembered

something." And in obvious discomfort he left hurriedly.

I was knocked flat for the moment. I just couldn't think what had come over George, and came to the conclusion that he must have been feeling unwell. (I was also grieved at the thought of the taxi I would have to pay for after the service.)

I rang up George the next day to inquire what had happened. In a snappish voice he informed me somewhat loftily that he could not worship "in a church of that type."

"Why, what's wrong with it? It is Episcopal," I replied.

"Oh no, I could not worship in that church," he repeated. It took me a little time to drag out of him what the trouble was. "It is that picture on the wall," he said.

Light dawned. The whole of the apse at the east end of the windowless church is covered with a more than life-size mural of Christ reigning in glory. Around his feet are gathered representatives of all the nations and various occupations — soldiers, airmen, farmers, and the like. In the picture, a white man is putting his hand on the shoulder of a Negro. George — good, religious, Christian George — could not worship in a church containing a picture portraying such a heresy. George told me afterwards that he had never in his life shaken hands with a "negra."

My education in American ways advanced a little more.

Such incidents did not shake me too much after I got used to them. The warmhearted fellowship, the regular and keen attendance, the way they would discuss the sermon for or against, their readiness to fall in with new ideas, and, better still, sometimes to think them up, showed what an alive, active organism the Church really is; and this particular priest, who served in several American churches, is glad indeed to have had a new experience of Church life.

What I have written is by no means peculiar to that one little church. I found a somewhat similar spirit everywhere — except for one church where every single member of the congregation was a millionaire. Incidentally, my little church became self-supporting before the year was out, and I became once more entitled to the name of rector.

A slightly touching aftermath was that, when I was leaving, more than one stranger stopped me in the street and said how sorry he was I was going:

"You may not realize it, but we valued more than you might think the sight of you in your black gown going so punctually that we almost set our clocks by you and the ringing of the church bell morning and evening. It gave us a feeling of reassurance, even though we are not members of your Church."

It all made me feel very humble and thankful in spite of all my mistakes.

Back = Garden Theology

*How the author
found evidence
of God in a pile
of rotting logs*



David Kelley

by the Rev. Roy E. Green

One day I was cleaning up a neglected patch of ground, making it ready for an extension of my back garden. Some logs had been piled there long before and among their decayed debris a few spots of delicate color caught my eye.

On the old dead wood was something like a Lilliputian grove of trees. Each tiny tree, about half an inch high, was a soft grayish green, and each was topped by a crown of clear red. It was just a bit of lichen, a bit of loveliness growing out of rottenness.

It is recorded that Kant was impressed by the starry heavens above. We ought to be much more impressed, for we know much more about the starry heavens than men did in Kant's day; we know more about the stupendousness of it all. Today we think not of millions of stars, but of millions of galaxies, and we measure the celestial distances in terms of millions of light years. It is rather startling to think that a rocket, shot at the moon but missing it, might go on at fearful speed through the endless reaches of space, and still be going when the very memory of the race that had started it on its way had faded out.

The starry heavens *are* impressive; and we are not rightly impressed until we can say, "The heavens declare the glory of God and the firmament showeth his handiwork."

And yet, in some ways the beauty of the bit of lichen speaks more eloquently than do all the brilliant stars of heaven. The lichen is very modest, very demure, very comprehensible. No one cultivates it. Is is quite unimportant. That is just the point. It is so inconsequential — but so lovely.

That loveliness in the trivial speaks to

us with an eloquence all its own. Not the eloquence of the awful vast orderliness of the skies, of course; rather, a quiet, intimate eloquence.

I might be persuaded that the heavens have come about by an impersonal force, an incalculable causality, by some sort of inconceivably terrific explosion, the force of which is still not spent, and by nothing more than that. The heavens are just the sort of thing that bare causality might be expected to produce, it seems to me.

But somehow I cannot think that impersonal power would bother about beauty when making a lichen. That calls for something quite different from sheer physical causation. Beauty isn't necessary, and I should think that impersonal force would be confined to the necessary. Behind a lovely lichen must be, not something, but Someone; a God who loves loveliness and to whom nothing is too small for care. I feel that when an utterly insignificant thing is given a bonus of beauty it can only be by the hand of God, that same God who made the lily of the field more beautiful than even Solomon in all his glory.

Even if the objection is raised that the beauty lies only in the eye and mind of the beholder, the answer comes out the same.

Why is there that sense of beauty in me, and that something outside of me, in this case in such an intrinsically insignificant object, to which the sense responds? It can only be because God has a hand in it. I could not read beauty if God had not first written it.

The lovely lichen not only points me to God, it tells me something about Him. It tells me He is a lavish God. He pours

The Rev. Mr. Green is a retired priest of the diocese of Connecticut.

out beauty in the most unlikely places. That bit of lichen in the debris might never have been noticed by anyone; nevertheless, God made it beautiful.

As Gray wrote:

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Seen or not, the flowers of the remotest desert are beautiful; God adds that to everything else. His economy is an economy of bounty, of plenty — everywhere, not just where it shows.

This means for us not merely that we need not be over-anxious about what we shall eat or drink, or what we shall wear, or how we shall be sheltered. God's bounty goes far beyond that. I cannot think that the God who gave beauty to the lichen will give lesser gifts to those whom He has created a little lower than the angels.

Surely God will give us lavishly of all that belongs to man's truest characteristic: his capacity to live in a spiritual realm. It is our own fault if we who alone of all His creatures can refuse His gifts go through life figuratively in rags and tatters, in unlovely poverty of soul. God gives; it is for us to take.

That God takes the trouble to make the lichen beautiful has another meaning for me. It gives me comfort. There is splendor in the starry heavens above, but little comfort or assurance. Yet it is the comfort and the assurance that we need. We are often oppressed by a sense of our own weakness and there are voices aplenty telling us that we are quite expendable. And if I look at the heavens I may, like the Psalmist, wonder how the Creator of such a universe can be mindful of me — without arriving at the Psalmist's confidence that God *is* mindful.

When I was a boy I sometimes lay on my back in a meadow and looked up into the blue sky until the impenetrable depths became frightening. And now, as I become more and more aware of the immensity of those heavens and realize that, as compared to the whole, our earth is but a speck of dust, they are no less frightening. "What is man, that thou art mindful of him?"

But when I reflect that God took the trouble to make the lichen beautiful, I can believe that God is mindful of me. I can accept the word of Jesus that not even a sparrow falls to the ground without God knowing it and His assurance that we are of much more value than the sparrows. Yes, or the lichen.

Then neither the immensity of the heavens nor the powers of darkness nor the forces of evil so rampant in the world can frighten. I need not be afraid. Though I walk through the valley of the shadow of death, God cares, and that is enough.

Now I look at lichen with reverence. It is not too insignificant for the God of all the universe to care about.

Can I say less of myself?

Thought and Speech

That venerable and monumental product of Christian scholarship, Young's Concordance, is of course an important part of our reference library. Such a book deserves to be named by its full title, namely: "Analytical Concordance to the Bible on an Entirely New Plan Containing about 311,000 References Subdivided Under the Hebrew and Greek Originals With the Literal Meaning and Pronunciation of Each, Designed for the Simplest Reader of the English Bible." The title page goes on to say a few more things, but the rest stands below the name of the original author, Robert L. Young, LL.D.

Seventy-one Reasons Why

One significant item in our copy of the concordance (the 1912 edition) is a list of 71 reasons why the "simplest reader of the English Bible" must use due discretion and care in claiming that he understands it. Samples: (4) "General statements are frequently to be limited"; (5) "Positive statements are frequently to be understood comparatively"; (9) "Persons and things are spoken of according to what they once were, or professed (or are presently thought) to be, though not really so either formerly or at present"; (10) "Words are frequently used in an ironical manner"; (35) "Things are spoken of as given, done, or possessed, which are only promised and proposed"; (39) "The verb *to hate* is frequently used for *to love less*"; (54) "Some particles, such as *all*, are frequently used for *some* or *most*"; (70) "Active verbs frequently express only an attempt to do the action."

Although some of these examples of the difficulties of language are particularly related to the usages of the King James version of the Bible, they serve to highlight the mysteries of human thought and speech in general. A word that has only one meaning is not a real word — it is just a technical term. Important, living, useful words, like father, mother, love, tomorrow, hit, run, stand, or try, are generally words of many meanings clustered around one or more basic ideas or impressions.

The news media not long ago carried an amusing report about the attempt to program a computer to translate a simple sentence from one language to another. It seems that the only way a computer could learn to understand English would be to create a new kind of English in which words would be restricted to a single meaning and connotations would be discarded as irrelevant.

Basically, we suppose, numbers and technical terms represent one kind of approach to reality and non-technical language represents a different kind of approach. The former abstracts and analyzes. The latter surrounds and appreciates. It is difficult to imagine a computer successfully coping with the statement that God is our Father, because nobody could produce a

complete list of all the ways in which this statement is true and all the ways in which it is untrue without depriving the statement of its real force and immediacy.

The question, Could a computer ever think as well as a man? is answered with a resounding affirmative by some men who know a great deal about the potentialities of computers. As far as the computational side of thinking is concerned, the only limitations to a computer's powers would appear to be practical matters of size and intricacy. But if men themselves reduced their words and sentences and figures of speech to the rigid rules applicable to mathematics and symbolic logic, men would have shut themselves out not only from an area of the beautiful but also from an area of the true and the good.

It is irritating that there are so many kinds of love that one man's idea of loving his neighbor is another man's idea of being pushed around by his neighbor. Yet there is something in love of neighbor which defies the effort to reduce it to a formula of single and unarguable meaning. It can be indicated by example and analogy, it can be exhaustively investigated, but the meaning of love is inexhaustible.

A chair is a solid material object made of identifiable components, and according to a certain shape and a certain general size. But size, shape, and components may vary almost without limit as long as their arrangement serves the purpose of being a chair, or looking like a chair, or — to take a far-ranging extension of the meaning of the word — of being the presiding officer of a meeting.

Accordingly, while perhaps we should not argue the question whether machines might ultimately be able to think better than men, we can assert with complete confidence that machines will never think like men, unless men are first reprogrammed to think like machines.

Dr. Bell VIII

The posthumous awarding of the honorary degree of Doctor of Divinity to Bernard Iddings Bell by Bard College [see page 6], is a graceful and meaningful addition to the academic honors accorded to him during his lifetime. Dr. Bell was a doctor seven times over, and when an article by him was published in THE LIVING CHURCH we used to append to his name a degree or two appropriate to the subject of that particular article.

As warden of St. Stephen's during its most difficult years, Dr. Bell, with many other educators, struggled heroically against the general decline in support of Church-related institutions which led to the closing of many colleges and secondary schools. Because of the excellence he had helped to foster, St. Stephen's survived, albeit with a diminished Church relationship that for some was symbolized in its change of name to Bard College. We feel that this recognition of Dr. Bell's service represents in some degree a recapture by Bard itself of a most valuable part of its heritage.

day. Even then the House of Laity hardly got around to its new measures, since it got bogged down in a debate on canons dealing with admission to the Holy Communion. The House rejected a "free for all" attitude.

Also rejected was a measure put forward by Bishop Allison of Winchester, which would have provided one lectionary in place of the three which now exist. Main opponents were the clergy, who argued that the suggested lectionary did not meet the needs of the Church.

Heated debate also was aroused by the "vesture of ministers" measure, which by explicit enactment would make either a surplice and stole or the eucharistic vestments permissible at the Holy Communion. The Evangelicals argued that the measure had a doctrinal significance they were not prepared to accept. The measure also had been attacked at the beginning of the week by the new Church of England Evangelical Council, who said that it, together with the use of immovable stone altars, "implied a doctrine of sacrifice in the Holy Communion which was decisively repudiated at the Reformation." What if the measure passed? asked the council. "Then the last word still rests with Parliament. Until the laity is adequately represented, as of right, in the councils of the Church, and fully consulted in matters of doctrine as well as policy — according to what seems the New Testament pattern — it is only in Parliament that the laity can make its voice effectively heard. There are, no doubt, certain valid objections to a secular assembly having the final responsibility in such matters, but as things now stand, this is the only way in which the laity as a whole can make their convictions known."

Despite the arguments, the measure was passed, and eucharistic vestments, which have been used for very many years in a large proportion of English churches, are now, subject to Parliament's acceptance of the Church Assembly measure, unquestionably legal.

Another positive act of the Church Assembly was a wholesale spring cleaning of the ways of administering and financing cathedrals. A 35-page measure repealed no less than 38 acts, dating back to the time of Queen Elizabeth I of England. This, too, is subject to Parliament's endorsement.

Meanwhile, there has been much evidence of alarm at the growing expenditure of the Assembly. The capital expenditure of the Church (for the central activities of the Church, taking no account of such things as local parish expenditure or the sums given for overseas missionary work) rises in 1963 to a new peak of £791,245 [\$2,215,486]. A motion introduced by Bishop Ellison of

Chester asked the Standing Committee, as a matter of urgency, to work out where economies might be effected. The motion was passed, after which the Assembly approved the 1963 budget.

Clearly, in one way and another, the members of the Church Assembly had an exciting week. Yet their actions did not account for all the Church news. There was, for example, a petition presented by the National Campaign for the Abolition of Capital Punishment. Thirty-nine bishops had associated themselves with this.

Then again, the Church Union has been showing its dislike for a decision of Bishop Williams of Leicester to invite all those who have been baptized to receive the Holy Communion at the special service for delegates — about 1,000 in all — who are to attend the Third British Conference of Christian Youth in Leicester next month. The Church Union's general council says the bishop's decision "clearly offends conviction deeply held by many Anglicans in the Church at large, in the city of Leicester in particular, and among the delegates to the conference. It thereby exacerbates differences within the Anglican Communion and is likely to impair both the work of the ecumenical youth conferences and other efforts to promote Christian unity."

NEW YORK

Drama Combined

A Biblical drama in two acts, titled "Their Faithful Creator," is to be presented this fall by the combined efforts of St. Christopher's Chapel of Trinity Parish, and the Sea and Land Presbyterian Church, both of New York City.

Six young people representing two groups — the Clayton Volunteers and the Winant Volunteers — under the leadership of the Rev. William D. Dwyer, priest-in-charge of St. Christopher's, will assist in the project.

Fr. Dwyer told THE LIVING CHURCH:

"We hope that through the medium of this Biblical drama the Word of God will speak, not only to the children of our two congregations, but to the adults as well. Not only do we want to teach our people about the Bible, but we want our people to confront God in a personal way."

Fr. Dwyer said the production of the drama will be undertaken "within our summer budget." He said that the Sea and Land Presbyterian Church will provide the technical staff.

The six young people participating are Christine Muller, of Heath Cardiff, Wales; Lorraine Hill Ransom, of Averill Park, New York; Charlotte Rundles, of Durham, N. C.; Thomas Wright, son of Bishop Wright of East Carolina; Rovann Vernon Wernsdorfer, of Baltimore, Md.; and David E. C. Wright, of Northumberland, England.

AROUND THE CHURCH

Grace Church, Newark, N. J., recently celebrated its 125th anniversary. It is one year younger than is the city of Newark (as a city).

At the annual **Episcopal Night**, sponsored this year jointly by the dioceses of **Washington and Virginia**, the Washington Senators and the Detroit Tigers split a baseball doubleheader. Nearly 5,000 tickets were sold, with 50 cents a ticket going to the two dioceses.

The **Evangelical Education Society** of the Episcopal Church has awarded **scholarship grants** to 41 young men who are studying for the ministry. The grants, totalling \$18,500, are for the 1962-1963 academic year.

The cornerstone of the **Church of the Holy Apostles, Sioux Falls, S. D.**, laid on June 17th, is inscribed "to the glory of God in thanksgiving for the devoted labors of the Rt. Rev. **Conrad H. Gesner**, early canon missionary to St. Peter's Episcopal Church and seventh **Bishop of South Dakota.**"

St. Helena's Church, Beaufort, S. C., on June 10th celebrated the 250th anniversary of its founding by an act of the colonial General Assembly. **Bishop Temple of South Carolina** celebrated the Eucharist, and in the afternoon dedicated a new parish house. **Bishop Stuart of Georgia** and Chaplain **Edward H. Manning, USN**, of nearby Parris Island Marine Recruit Depot, joined in the celebration. The Rev. **John Hardy** is rector.

A painting of the late **Bishop Keeley of Minnesota**, commissioned by Mr. and Mrs. **John Rood** of Minneapolis and

Coming August 5th:

The four C's of
Church schools

painted from photographs, was unveiled recently at Lane House, headquarters of the diocese of Minnesota. Mrs. Keeley and her son, **Stephen**, were present for the occasion.

Ground was broken on **Ascension Day** for a \$210,000 science-library-auditorium building at **St. Stephen's School, Austin, Texas**. Cost of the building was the gift of Mr. and Mrs. **John F. Lynch** of Houston and Mr. and Mrs. **Arnold O. Morgan** of Corpus Christi.

After nearly 25 years, **Mrs. Clarence H. Dawson** has retired as secretary of **Grace Church, Kirkwood, Mo.** Says Mrs. Dawson, however, "I have no intention of retiring from life."

DIARY

Continued from page 4

or vocational and age-level groups. If you stick me with a big plant and no operating budget, we'll wind up doing nothing."

"That's what I say, bishop," Hank Smith began, "Now at St. Alban's. . . ." "St. Alban's is eight long blocks from the east edge of downtown," Bishop Loomis replied. "It won't do."

Hay bent forward; beetle-browed, he stared at the bishop. "How much operating budget?" he asked.

Bishop Loomis counted on his fingers: "A minimum of two priests, a Church Army captain, an office girl, and a group worker. We might do it for \$35,000 personnel expense. Plus space and incidents!"

The gasp from all sides of the table sounded almost like a sob, and Bishop Loomis leaned back against the red leather chair back, swung his eyes in a circuit that brought them into encounter with each of us in turn.

"Did you think you could evangelize downtown Metropolis for peanuts?" he asked at last.

Samuel Hay said solemnly, "Let me remind you, bishop, that that \$35,000 is the interest on more than half a million dollars!"

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Sister Superior, St. Mary's School
Peekskill 9, New York

Bishop Loomis snapped back instantly, "A banker should be more careful of his arithmetic. It is much nearer to the interest on a million dollars." He let the shock strike home, then softened his tone and said:

"I don't really want you to give me a million dollars. I've got a quarter of it, in a firm pledge from an anonymous donor, given with the condition that we match it. I propose we raise that, live partly on our capital for ten years. Then, if we've done our job, the income of the downtown mission ought to be sufficient, with the income from the remainder of the capital, to carry the budget."

Johnson glowered at Bishop Loomis and said, "For a man of God, you sound very mercenary to me, bishop."

The bishop responded without either heat or hesitation.

"Who's mercenary? I sat here for half an hour listening to various schemes for investing in a physical plant—steel and stone and plaster. I've called you back to a realistic confrontation of the fact that the downtown ministry is a ministry to people, not property. Oh, yes, we could get the downtown altar, if I spend the next three years concentrating on buying legacies at the price of a few memorial plaques in a handsome building. You could staff it with an adequate priest who could sit in his sacristy waiting for his faithful ten people to come in to Holy Communion on a weekday morning. He could solemnize a few dozen weddings a year and, if he worked very hard, present an occasional confirmation class from the YMCA hotel and the YW residence. It would have been a perfectly adequate ministry to downtown Metropolis in 1890. Today it would be ridiculous."

We all looked at each other, and I thought I saw in the faces around me expressions that indicated that the kind of 1890s ministry Bishop Loomis had described was, in fact, just what they (and I) had been thinking of hopefully.

Hay finally said, "Bishop, you call us to a hard challenge. Blood, sweat, and tears, and all that. Anyway, a call to giving, working, and praying. It obviously can't be done. And it obviously must be done. I enlist for the duration!"

Joe Cagliano was the next to rally. "I don't figure we can count on the Giltrocks to pay the bill, bishop. But we put this to the plain parishioners, the people who work hard, and they'll give." And then, one by one, except for Johnson, we committed ourselves to working to bring the bishop's idea to fruition.

"I hope you all mean what you're saying," Bishop Loomis said as we adjourned.

ANGLICAN CYCLE OF PRAYER

July

22. Mid-Japan
23. Milwaukee, U.S.A.
24. Minnesota, U.S.A.
25. Mississippi, U.S.A.
26. Missouri, U.S.A.
27. Mombasa, East Africa
28. Monmouth, Wales

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PEOPLE and places

Appointments Accepted

The Rev. Geoffrey M. Armstrong, formerly of North Salem, N. Y., is now curate at St. Thomas' Church, Mamaroneck, N. Y. Residence: 118 Mt. Pleasant Ave., Mamaroneck. He was recently curate at St. Paul's Church, Winter Haven, Fla.

The Rev. Frederick J. Bush, formerly rector of St. James' Church, Jackson, Miss., is now vicar of a new mission in Mississippi, St. Philip's, Jackson. Address: 1424 Woodcrest Dr., Jackson 6.

The Rev. Stephen D. Carter, formerly curate at St. Andrew's Church, Houston, Texas, has for some time been rector of St. Andrew's Church, Breckenridge, Texas. Address: Box 590.

The Rev. F. Alvin Cheever, formerly vicar at St. Mark's Church, Tonopah, Nev., is now vicar at St. Philip's in the Desert, Hawthorne, Nev., and St. Edward's, Mina. Address: Box 253-3, Hawthorne.

The Rev. Thomas D. Hughes, formerly canon of the Cathedral Church of St. Andrew, Honolulu, will on August 1 become rector of St. Mark's Church, Lake City, Minn. Address: 112 S. Oak St. (He and his wife also announce the birth of a son, David George, born on June 24 in Honolulu.)

The Rev. William C. Johnson, formerly vicar at St. Mary's Church, Chalmette, New Orleans, and the Church of the Holy Apostles, New Orleans, is now associate rector at St. Mary's Church, Park Ridge, Ill. Address: 301 S. Fairview Ave.

The Rev. Gordon M. Jones, Jr., formerly rector of All Saints' Church, East Lansing, Mich., is now rector of St. Andrew's Church, Ann Arbor, Mich.

The Rev. John E. Lamb, formerly a seminarian at the Philadelphia Divinity School, is now associate librarian there. Address after August 6: Apt. C-102, 4300 Spruce St., Philadelphia 4.

The Rev. Prescott L. Laundrie, formerly on the staff of the New York Protestant Episcopal City Mission Society, is now Protestant chaplain at the Newark State School (for the retarded), 529 Church

St., Newark, N. Y. Residence: 106 Blossom Rd., Newark, N. J.

The Rev. Lee C. Lindenberger, who formerly served St. Paul's Church, Put-in-Bay, Ohio, will on August 1 begin work as general missionary in the west circuit of the Lima region of the diocese of Ohio. He will be in charge of St. Mark's Church, Sidney, and of the congregation at Van Wert. He will work with the two priests at Christ Church, Lima, Ohio, to meet other needs of the area.

The Rev. Charles E. Lange, who has been engaged in graduate study for the past four years and has during the academic year just ended been a graduate fellow at ETS, will on September 1 become Episcopal chaplain for Harvard and Radcliffe.

The Rev. Ronald D. Maitland, who has been Episcopal chaplain for Harvard and Radcliffe, with address in Cambridge, Mass., has accepted a chaplaincy at the University of Minnesota.

The Rev. William M. Moore, formerly curate at the Church of the Advent, Norfolk, Va., is now minister in charge of the East Mecklenberg Cure, South Hill, Va. Address: 110 N. Brunswick Ave., Box 573, South Hill, Va.

The Rev. Peter J. Vandercook, formerly assistant at St. John's Church, Stamford, Conn., will on August 1 become assistant at St. Luke's Church, Evanston, Ill. Address: 424 Lee St.

Missionaries

About two dozen newly-selected missionaries attended a conference at Seabury House, Greenwich, Conn., last month, before leaving for their assignments. Wives of several of the men also attended the orientation lectures and discussion. Bishop Bentley, director of the Overseas Department, was in charge of the conference, assisted by the Rev. Donald E. Bitsberger. The Rev. Dr. Charles P. Price, of VTS, was chaplain.

Assigned to Liberia or other parts of Africa: The Rev. Dr. John A. Bailey; the Rev. Robert W. Bain, M.D.; Howard S. Collins, Ph.D., formerly

at Oberlin College; Mrs. Edythe R. Haskett, teacher, of Norfolk, Va.; and Mrs. Ida R. Stevens, teacher, of Petersburg, Va.

Assigned to Honolulu: The Rev. Frank P. Toia, the Rev. Delbert S. Westling, and the Rev. Thomas K. Yoshida, new deacons. To South India: The Rev. Edwin E. Harvey, formerly in college work in the diocese of Florida. To Taiwan: The Rev. John Y. F. Liu, a new deacon from the district of Honolulu.

Assigned to Alaska: The Rev. Donald M. Bullock, the Rev. Edward L. Caum, and the Rev. Robert S. Kinney, all new deacons.

Assigned to Central America: The Rev. William C. Frey, the Rev. J. W. Murchison, the Rev. J. Harmon Smith, all previously at work in the United States; also Mr. Edward T. Stanwood, formerly with the U.S. Department of Agriculture at Orlando, Fla.

Assigned to the Panama Canal Zone: The Rev. John R. Roen, a new deacon. To Brazil: The Rev. Jack B. Van Hooser, who has been at work in the diocese of Massachusetts. To the Virgin Islands: The Rev. Gary E. Caldwell, who has been at work in Iowa (he was unable to attend the conference).

Several other candidates for appointment attended the conference but their assignments were not immediately announced.

Births

The Rev. Richard Anderson and Mrs. Anderson, of St. John's Church, Alma, Mich., announce the birth of a son, Michael Richard, on June 21.

Mr. and Mrs. Richard S. Emrich, III, of Ann Arbor, Mich., announce the birth of a son, Richard Maxwell, on June 22. The baby is the second grandchild and first grandson of Bishop and Mrs. Emrich, of the diocese of Michigan.

The Rev. Peter Moya Horn and Mrs. Horn, of St. Paul's Church, Spring Hill, Mobile, Ala., announce the birth of a daughter, Caroline Elizabeth, on June 4.

The Rev. William L. Lahey and Mrs. Lahey, of East St. Louis, Mo., announce the birth of a son, Nathan William, on June 1. The Laheys have two other sons and two daughters.

The Rev. Gerald H. McGovern and Mrs. McGovern, of St. John's Church, Centralia, Ill., announce the birth of a son, Patrick Andrew, on

CLASSIFIED

advertising in **The Living Church** gets results.

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ORDERS promptly filled. St. Mary's Convent, Altar Bread Department, Box 311, Kenosha, Wisconsin.

EXCHANGE

CHURCH OF ENGLAND VICAR of rural parish near Selby in Yorkshire (beautiful ancient church, residential grammar school), married, with two children, seeks 6-12 months' exchange with parish priest of the Episcopal Church, preferably in or near West Virginia, but anywhere considered. Reply Box L-814.*

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LINEN CHASUBLES, Fair Linens and other Church Linens, exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

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CHRISTIAN EDUCATION DIRECTOR, preferably priest, large suburban parish with complete youth program. Church of Holy Communion, 4645 Walnut Grove, Memphis, Tenn.

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HISTORY AND SPEECH teacher for high school. Apply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

ABLE AND ENERGETIC priest available immediately for rectorship, or assistantship in large parish; sound Churchman, excellent pastor, preacher; late thirties, family, present salary \$5600; references. Reply Box M-812.*

EXPERIENCED associate priest seeks correspondence with rector needing assistance. Reply Box G-813.*

PRIEST, age 36, single, Prayer Book Catholic, desires assistantship in growing parish. Reply Box F-818.*

PRIEST, easterner wanting to return east, married, desires small parish, Catholic. Experienced in parish work, Christian Education and college work, radio and Religious TV. Reply Box H-811.*

PRIEST, over 20 years' experience, married, urgently seeks work. Equipped to be chaplain in hospital, Church-related school, member parish staff. Successful parish work. Reply Box H-816.*

PRIEST seeks west coast suburban or urban rectorate. Prayer Book Churchman and married. Reply Box M-815.*

PRIEST, single, age 43, Prayer Book Catholic, desires change. Thirteen years' experience. Reply Box K-819.*

PRIEST with experience in Christian Education of children, young people, and adults, as well as general pastoral work, desires part-time position in San Francisco Bay area. Reply Box K-809.*

SINGLE MAN, 38, bachelor degree. Wants to assist priest with volunteer Church work, rural, urban. Wants experience for future ministry. Community with secular employment for my support. Reply Box T-817.*

RETREATS

CLERGY RETREAT, September 3-6, Adelynrood, South Byfield, Massachusetts, auspices Brotherhood of the Way of the Cross. Conductor, the Rev. S. Whitney Hale, D.D. Charges \$14.35. For reservation or information write to the Rev. Sherrill B. Smith, Sr., Superior, F. V. C., Brooklyn, Conn.

VACATIONS

ROBINWOOD INN, Jackson, New Hampshire. White Mountain Vacation Center. Write for descriptive literature. The Doerflers.

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THE LIVING CHURCH

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29. The McGovernes have another son and a daughter.

The Rev. William A. Perkins and Mrs. Perkins, of Greenwich, Conn., announce the birth of a daughter, Ingrid Mary, on June 30. The Rev. Mr. Perkins is executive secretary of the International Christian Youth Exchange, New York City.

The Rev. William F. Taylor and Mrs. Taylor, of St. Stephen's Church, Colebrook, N. H., announce the birth of their third son, Greer Crofton, on June 19.

Honorary Degrees

Virginia Theological Seminary — Doctor of Divinity: Bishop Gonzales-Agueros of Cuba; Bishop Jargrave, Suffragan of South Florida (as previously reported); the Rev. Herbert H. Cooper; the Rev. r. Alfred L. Griffiths; the Rev. Samuel Roger Tyler.

Changes of Address

The Rev. David S. Gray, formerly addressed in St. Louis, Mo., where he was associate rector of the Church of St. Michael and St. George, may now be addressed at Apt. E-2, 386 Prospect St., New Haven 11, Conn. On September 1 he will begin work as a research fellow in Christian ethics at Yale Divinity School.

The Rev. J. Williams Murchison, who resigned his rectorship at St. Columba's Church, Detroit, to take up work in the district of Central America, as had a change in a previously announced schedule. He will go directly to Bananera, Guatemala, on August 1 and remain there until December 31, 1962. He will then report to the Spanish Language Institute, San Jose, Costa Rica, and remain there until August, 1963.

The Rev. Donald G. Stauffer, having on July 22 completed the Wates-Seabury year of exchange of parishes with the Rev. Canon R. A. S. Martineau, of All Hallow's Church, Allerton, Liverpool, England, will return to the United States. He may again be addressed at 15833 Via Toledo, San Lorenzo, Calif. (where he serves St. Christopher's Church).

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Seward H. Bean, 60, assistant minister at Christ Church, Greenwich, Conn., died after a coronary attack, June 26th, at his home in Greenwich. He served as vicar of St. John's Chapel of Christ Church Parish.

A native of Grand Rapids, Mich., he received his education at St. Stephen's College (now Bard College), the University of Michigan (B.A.), and Berkeley Divinity School (S.T.B.). While in seminary, he was awarded a fellowship which enabled him to study for a year in England.

He served as priest in charge of St. Paul's Church, Dowagiac, Mich., 1928-1930; was assistant minister at Christ Church, Detroit, 1930-1934; rector of St. Philip's and St. Stephen's Church, Detroit, 1934-1937; and rector of St. Andrew's, Detroit, from 1937-1949. From Detroit he went to the Church of Our Saviour, North Platte, Neb., where he served from 1949 until 1960, also serving, at intervals during that period, churches in Ogallala and Farnam, Neb.

The Rev. Mr. Bean has been a member of the executive council and the bishop's trustee committee in the diocese of Nebraska; also the board of examining chaplains in both the diocese of Michigan and Nebraska.

His wife, Helen Louise, survives, as do a daughter, Dorothy, two brothers, a sister, four nieces, and a nephew.

The Rev. Stanley Ross Fisher, retired priest of the diocese of Massachusetts, died in Pulborough, Sussex, England, April 27th. He had made his home there for many years.

Born in Cleveland, Ohio, on November 12, 1880, he was the son of the Rev. Oren D. Fisher. A graduate of King's College, London University,

with the B.A. degree, he also received the Mus.B.Sac. and the B.D. degrees from Yale.

A Congregational minister for 25 years, he served as co-pastor of the American Church in Paris, 1918-21. He also was an instructor in history of Church music and liturgy at Yale Divinity School. Ordained to the diaconate in 1934 and priesthood in 1935, he served as rector of St. Andrew's Church, Hanover, Mass., until his retirement in 1949. He was a member of the American Guild of Organists.

In 1906 he married Estelle Lindell Coleman. She pre-deceased him.

Surviving are a son, Stanley N. Fisher of Manila, Philippine Islands, and a daughter, Mrs. Lindell Ross Hughes-Hallett of Pulborough, Sussex, England.

The Rev. Henry Bronson Lee, missionary at St. John's Church, Elmira Heights, N. Y., since 1950, died June 15th, at his home in Elmira Heights.

The Rev. Mr. Lee was also missionary at St. Mark's, Millport, N. Y., and chaplain at the Elmira Reformatory.

Previously he had served St. Philip's, Syracuse, St. Paul's, Utica, and St. Andrew's, Trenton, all in New York. He had been ordained priest in 1936.

Henry Lee was born in Memphis, N. Y., in 1894. Surviving are his wife, the former Jennie May West, two sons, and a daughter.

The Rev. Oliver B. Purrington, retired priest of the diocese of Massachusetts, died in Edgartown, Martha's Vineyard, Mass., June 13th.

He was born in New Bedford, Mass., in 1880. A graduate of Harvard College, he received his theological education at General Theological Seminary. Ordained to the priesthood in 1910, he subsequently served as assistant at the Church of the Epiphany, Providence, R. I.; assistant at Grace Church, New Bedford, Mass., and as rector of All Saints' Church, Belmont, Mass.

He is survived by his wife, the former Edith J. Taft, whom he married in 1918.

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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MARY'S

3647 Watseka Avenue
Rev. Robert W. Worster, r
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;
Thurs, Fri, Sat, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues
Sun Masses 7:30, 9, 11; Daily Mass 7

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. A. E. Livesay, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PHILIP'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 3355 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun 6:30, 7, 8, 10; Weekdays 7:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev; Daily MP 8; Wed HC 10

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE State St.
Very Rev. Charles O. Brown, dean
Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30; Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC; EP daily 5:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Streets

Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8 (Low Mass), 9 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser; Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

NEWARK, N. J.

GRACE 950 Broad Street
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun Low Mass 8, Sol High 10; Daily Mass 7 ex Thurs 10; C by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdays HC Wed 9:30, Thurs 7, HD as anno; EP daily 5:15; Healing Service 1st Mon 7:30; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)

Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Thurs HC & LOH 12 & 6; HD HC 12

The Living Church

NEW YORK, N. Y. (Cont'd.)

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun MP & Sung Mass 10; Thurs MP & Mass 7:15

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

Rev. C. H. Graf, r; Rev. A. MacKillop, asst.
Sun HC 8, 11; Daily HC 7:30

ST. MARY THE VIRGIN

139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 7:30-8:30

RESURRECTION

Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri 4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP, 9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45; HC 8, 9:30, 11 (Spanish), EP 5:15; Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15; C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C Sat 4

TROY, N. Y.

CHRIST & ST. BARNABAS 2900 Fifth Ave.
Rev. Edward Kronvall, Jr.
Sun Low Mass 9; Daily as anno

WATKINS GLEN, N. Y.

ST. JAMES' (the Grand Prix town)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Wed 9:30

FRONTIER CITY, U.S.A. (Okla. City, Okla.)

ST. RAPHAEL'S, The Travelers' Church on Rt. 6
The Little Pioneer Church of Frontier Days
Sun MP 8:30, 11

JIM THORPE, PA.

ST. JOHN'S 3rd & Center off Pa. 903
Rev. R. H. Hutchinson, r
Sun HC 7:30 (ex July) & 9; MP 8:45

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30, Wed 12:10; Sat 9:30; C Sat 12-1

SEWANEE, TENN.

ALL SAINTS' CHAPEL Univ. of the South
Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon Concert; Weekday services as anno

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP & HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 & 7:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11; Mass daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8 Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th & E. Denny
Rev. E. B. Christie, r
Sun 8, 11; Wed 7:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

TACOMA, WASH.

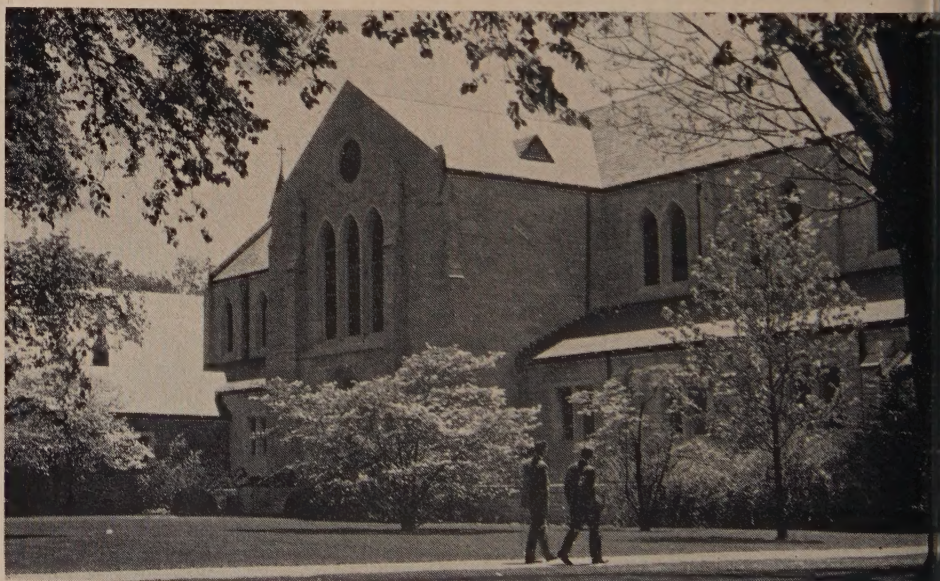
CHRIST CHURCH Division and No. "K"
Sun 8, 9:15, 11; Daily MP 8:45, EP 5:30 (ex Sat) HC 10 Wed & HD; 7 Thurs

ST. MARY'S—Lakewood 10630 Gravelly Lake Drive

Rev. George H. Ziegler; Rev. John J. Miller
Sun 7:30, 10; Daily 7 ex Wed & Sat 9:30

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordover
Sun Masses 7:30, 8:30, 9:30, 11, Sol Ev 7:30 Daily Mass 7:15; C Sat 7 & 8:30 & by appt



TRINITY CATHEDRAL
TRENTON, N. J.